

humility. . . . I have met with a case, in 1320, in which a poor old woman at Pamiers submitted to the dreadful sentence for heresy simply because she would not take an oath. She answered all interrogations on points of faith in orthodox fashion, but though offered her life if she would swear on the gospels, she refused to burden her soul with the sin, and for this she was condemned as a heretic." ¹ " Heretics who were admitted to be patterns of virtue were ruthlessly exterminated in the name of Christ, while in the same holy name the orthodox could purchase absolution for the vilest of crimes for a few coins."² There could be no definition of a heretic but one who differed in life and conversation from the masses around him. This might mean strange language, dress, manners, or greater restraint in conduct. Pallor of countenance was a mark of a heretic from the fourth century to the twelfth.³ In the thirteenth century Franciscans were preeminently orthodox, but when John XXII stigmatized as heretical the assertion that Christ and his Apostles never had any property, they became criminals whom civil officers were bound to send to the stake.⁴ John was himself a heretic as to the " beatific vision." He thought that the dead would not enter the presence of God until the judgment day.⁵ The Franciscans held that the blood shed by Christ in the Passion lost its divinity, was separated from the Logos, and remained on earth. This was heresy.⁶ The Dominicans, with Thomas Aquinas, were heretics as to the immaculate conception.⁷ All the disputants on all sides of these questions went into the dispute at the risk of burning or being burned, as the tide should run.

246. The Albigenses. For some reason which is not easy to

understand, the Manichaeian doctrine took deep root in the Christian church from the fourth century on. To us the doctrine seems ethically bad, but that only shows how little religious dogmas make ethics. The enemies of the Albigenses recognized their high purity of life.⁸ They called themselves kathari, or puritans. Popular fanaticism commenced persecution against them in the

¹ Lea, *Inquis.*, I, 87. ² *Ibid.*, III, 641. ³ *Ibid.*, I, 110, 371.

⁴ *Ibid.*, 541. ⁵ *Ibid.*) III, 454, 594. ⁶ *Ibid.*, II, 171.

d., III, 596. ⁸ *Ibid.*, I, 101.